

*Col. P. Hove*

VOL. XIII—No. 12.

THE  
**AFRICAN REPOSITORY,**  
AND  
**COLONIAL JOURNAL.**

---

*Published by order of the*  
**Managers of the American Colonization Society.**

---

**DECEMBER 1837.**

WHOLE NO.  
**CXLXIV.**

---

*The profits arising from this work, will be devoted to the cause of  
the Colonization Society.*

Price two dollars per year, payable in advance.

---

**WASHINGTON:**

**JAMES C. DUNN, E St., NEAR THE GENERAL POST-OFFICE.**

---

Postage, if not over 100 miles, *three cents*; any greater distance, *five cents*

## CONTENTS.

---

	<i>Page.</i>
Speech of the Rev. R. R. Gurley, at a meeting, held on the 27th of July, 1837, at Athens, Georgia, - - - - -	361
Slave Trade, - - - - -	368
Colonization is of God, - - - - -	371
Duties of Colonists, - - - - -	374
Colored Members in Baptist Churches, - - - - -	376
Specimen of Hottentot Preaching, - - - - -	378
Letter from Illinois, - - - - -	<i>ib.</i>
Emigrants to Liberia, - - - - -	380
Contributions, - - - - -	<i>ib.</i>





THE  
AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

---

VOL. XIII.]

DECEMBER, 1837.

[No. 12.]

---

[From the Southern Banner, Athens, Georgia.]

SPEECH

*Of the REV. R. R. GURLEY, at a meeting, held on the 27th of July, 1837, of such citizens of Athens, Georgia, as desired information concerning the views and prospects of the American Colonization Society, or felt a friendly interest in its prosperity.*

MR. CHAIRMAN: In rising, to ask the indulgence, for a few moments, of this respected and very intelligent audience, I cannot forget that I address those with whom rest the remains of the principal Founder of the American Colonization Society, the Rev. Robert Finley. "The whole earth," said Thucydides, "is the sepulchre of illustrious men," and surely it may be said, without exaggeration, that Africa will stand a monument forever to the praise of this venerable man. Of him, so great, so good, I need say nothing here. The impressions of his worth are deep, ineffaceable in the public mind of this community. Called but a few months before his death to preside over that literary Institution (the State University), which adorns your beautiful town, his wonderful zeal and energy excited a new and extensive interest in its prosperity, and his labors during the heat of summer and in an untried climate, and by which he sacrificed his life to secure to it the public favor, proved his high qualifications for his station, and will be remembered among the multiplied evidences of his piety and philanthropy. Long may that Institution remain an honor to the State, and her sons go forth animated by the noblest spirit of usefulness, and bear with them the sound and the signals of her fame and beneficence to the extreme limits of our country and the world.

Dr. Finley stood not alone in endeavors to give origin to the American Colonization Society. Granville Sharp, and his associates in

England, had many years before planted the Colony of Sierra Leone. In 1801, the subject of colonizing our free colored population on the coast of Africa, or elsewhere, was discussed in the Legislature of Virginia, and the Governor of the commonwealth was instructed to apply to the President of the United States, and secure, if practicable, the countenance and co-operation of the General Government. In 1811, Mr. Jefferson, in a letter to John Lynd, after referring to his efforts in the cause, while President of the United States, observes—"indeed, nothing is more to be wished, than that the United States would, themselves, undertake to make such an establishment on the coast of Africa." So rested the matter until 1815-16, when, simultaneously, as by special Providence, the thoughts of benevolent individuals, in different States of the Union, were directed to the subject of organizing a Society to aid, in the colonization, with their own consent, in Africa, or elsewhere, of free persons of color of the United States. The lamented Samuel J. Mills, whose unostentatious zeal and unbounded benevolence gave an impulse to the cause of missions which all christendom has felt and which will be felt by all the world, had reflected much upon this plan, and in his tours of humanity throughout the Union, had conferred with distinguished individuals, and sought to prepare their minds for its adoption. When, therefore, the proposition to form a National Colonization Society was submitted by Dr. Finley, at Washington, in December, 1816, it received the approbation of Christian patriots and statesmen from the north, the south, the east, and the west, differing, it may have been, on subordinate points of faith or policy, but animated alike by the generous and all-comprehensive spirit of humanity.

Six days previous, and with but nine dissenting voices, a Preamble and Resolution had passed the House of Delegates of the General Assembly of Virginia, instructing the Executive of the State to correspond with the President of the United States, with the view of obtaining a Territory on the coast of Africa, or elsewhere, "to serve as an asylum for such persons of color as are now free, and may desire the same, and for those who may be hereafter emancipated within this commonwealth, and also instructing the Senators and Representatives of that State in Congress, "to exert their best efforts to aid the President in the attainment of the above object." This Preamble and Resolution subsequently passed the Senate with but one voice in the negative. It well accorded with the general sentiment of Virginia, as for years and repeatedly expressed through her Legislature, and strengthened the confidence of those who were assembled to lay the foundations of the American Colonization Society. Nor should it be forgotten, that most who convened to form the Society, and all who offered their opinions on that occasion, were slaveholders; nor does there appear to have then existed a suspicion that their motives were unworthy, or their acts reprehensible. The lofty State of Virginia had taken the lead, and none imagined it unwise to follow.

If, then, we seek to sustain the American Colonization Society, by the authority of names, what names does our country furnish of more weight and dignity, than those enrolled on the list of its framers and benefactors? Among its earliest friends and members, were *Mr. Clay*,

*Gen. Robert Goodloe Harper, John Randolph, of Roanoke, Gen. Mercer, and the ever to be lamented Wm. H. Fitzhugh, of Virginia.* One, too, whom this State delighted to honor, who ever enjoyed her confidence because he deserved it, and whose name is bright among the brightest that adorn our country's annals, the late Judge Crawford, gave to it an early, firm, and constant support. The first President of the Society was the late JUDGE WASHINGTON. This office was next filled, by the last of the signers of the Declaration of Independence, CHARLES CARROLL, of Carrollton. He was succeeded by that eminent man, Ex-President MADISON, whose star, serene yet brilliant to its very setting, has but recently gone down, while the tears of a nation testified their love, their sorrow, and their admiration. And may I mention one more, the late CHIEF JUSTICE MARSHALL, long the patron and President of the Virginia Colonization Society, and Vice-President of the Parent Society, whose depth and acuteness of intellect, were united with the sweetest manners and the most expanded charity; whose purity and greatness as a Judge were surpassed only by his dignity and amiableness as a man; he, too, gave to the Society his contributions, his best counsels and the influence of his great name. And need I say aught of him who now presides over the Institution? The name of HENRY CLAY is a familiar household word in the remotest habitations of the Republic; his patriotism, sagacity, his wisdom and eloquence are known and honored wherever American hearts are found. Sooner may the lover of genius, amid the ruins of Athens, forget Pericles, or he who treads the Roman forum, Rome's immortal orator, than the friend of our free and glorious institutions forget what America, liberty, and man, owe to Henry Clay.

The opinions of the wise and good, though entitled to respect, are not infallible; and to sustain the Society, we would rely rather upon *reason* than *authority*.

The object proposed by the Society is entirely *unexceptionable*. This, as declared in its Constitution, and to which its attention is to be exclusively directed, "is to promote and execute a plan for colonizing, with their own consent, the free people of color residing in our country, in Africa, or such other places as Congress shall deem most expedient. And the Society shall act, to effect this object, in co-operation with the General Government, and such of the States as may adopt regulations upon the subject." Is it possible to imagine a scheme less liable to just suspicion or objection, than this? Those for whose benefit, more directly, the Society was organized—those to whom its operations are *exclusively* limited and confined, are a separate and entirely distinct class, existing every where throughout the Union, and every where in a condition and circumstances of but slightly varied embarrassment and misfortune. I believe, from personal observation, that in the middle States, and even in New England, they are under as withering an influence and enjoy as few, if not fewer privileges, than in several of the southern and southwestern States. There are, doubtless, many worthy individuals among them, honest, diligent, and religious; I would not speak to disparage them; but as a class, they have been, but with too much truth, described as nominally free, with few of the advantages of freedom—as, in a sense,

slaves, without the sympathy or protection of a master. They are, then, proper objects for compassion and charity; no plan can be more unexceptionable than that which would assist them to remove, should such be their desire, from a country where they do not prosper, to one opening before them the most inviting prospects of improvement and happiness. Nothing in law, reason, or propriety, excludes them from our benevolent efforts. We build asylums for most classes of the unfortunate; we organize associations to relieve the varied forms of human calamity and distress; and why should not an asylum be provided for our free colored population? Why should not a Society exist to aid such of them as may desire to find in another land privileges and blessings not enjoyed by them in this? The enterprise disturbs no interests, interferes with no rights, and whatever may be thought of its wisdom or utility, is at least *unexceptionable*.

In this plan the whole American people may unite. That an enterprise of good for any portion of this population should be disconnected from all questions of local or State policy, that it should be above those controversies which threaten to weaken the affection, if not sunder the ties, that make, of the various States of this Republic, one great and happy nation, must be evident to a thoughtful mind. The American Colonization Society was the result of the combined counsels, the united wisdom of gentlemen from the most different and remote sections of the country. They designed to make it an Institution around which the affections of *all* might gather, on the high and common ground of which, *all* humane and benevolent individuals might stand in the holy fellowship of charity. Such it has been—such it is. Those who are directly benefited by its operations, are scattered abroad throughout the United States; and in the north, the south, the east, and the west, the generous and the pious come forward, in unity of spirit, to aid the Society, elevated, as it is, in its views, far above mere sectional interests, or generally controverted questions in politics and morals, and resting on the *clear broad grounds of general humanity*.

Has any other plan of good for our colored population (deserving the name of a national plan,) been submitted to public attention, in the execution of which there is reason to expect the American people will unite? Let the experience of the last four years answer. What have been the effects of that Society which has risen in opposition to this, at the north, and made its bold and fierce attacks upon the peculiar institutions of the south? What, but to alienate one-half of this Union from the other—to light the flame of civil discord, and make the pillars of the Constitution tremble?

The plan of the Colonization Society, on the contrary, has tended to increase confidence between the north and the south, and for prejudice and distrust on all questions concerning the colored population, to substitute mutual respect and forbearance and the strong bond of a sober but enlarged humanity. The churches, of nearly every name, have given to it their sanction. The Legislatures of different States, from Georgia to Maine, have approved of its design. Men of all sects in religion, and parties in politics, have united to sustain the Institution. They have seen that it was such as might reasonably be

expected to unite in its support, the intelligence, wisdom, philanthropy, and power of the nation.

I submit the scheme of the Society to your good judgment, as fraught with large and enduring blessings to the free people of color.

Their condition you know. As a class, in this country, they are neither prosperous nor useful. Difficulties great, if not insurmountable, obstruct their improvement. The education, wealth, and power of the country are not with them. They want many of the most efficient motives for industry, enterprise, and the social virtues. The constitution of society, the tide of prejudice and of events, is against them. Truly have they been likened to the germ springing from the acorn at the foot of the parent oak; it must wither, and so must they, unless taken from the shade. They are in the shade of our greatness; and must be removed to secure aught but a feeble, obscure, and unhonored existence. What does this Society offer them? A country, a home, in a land once the possession of their fathers, remote from all the causes that depress their hopes, confine their faculties, and retard their progress—where new and higher motives will act upon them—new and unbounded prospects of respectability and usefulness open before them; where they may do for themselves and their posterity what none beside can do for them—obtain a character and a station before the world. Read history, or even look upon men, and you must observe the mighty power of circumstances to sink or elevate, to ennoble or degrade. The great volume of American history is written throughout with signs and characters in witness of the truth, that men rise from hard discipline, and the pressure of necessity, to stand first and foremost in action and renown. What we are we have been made. The light of our example, the glory of our success, will encourage the emigrants to Liberia. They will strive to make that colony to Africa what Plymouth and Jamestown were to America.

This enterprise of colonization, then, promises the greatest good to Africa. It connects the moral and intellectual improvement of the emigrants to Liberia, with the instruction and moral illumination of the African tribes. You know what Africa was—what she is. Vast in territory, rich in resources, once the seat of civilization—a land of glory—all her lights are gone out—the night of ages is settled upon her. Barbarous and savage men wander over the plains of Carthage, amid the ruins of Thebes, and pitch their tents in the shadow of the pyramids. Ignorance, and crime, and superstition, here find their home. One hundred millions (at a moderate estimate) of human beings dwell in this land, and amid scenes richly and splendidly adorned by the Creator, “man is to man the surest, sorest ill;” and even cannibalism, a crime not against the moral sense alone, but revolting even to instinct, brands its guilt and shame upon our nature. Liberia is throwing open the portals of this continent to the light of Christianity, and its regenerating power. Says the Rev. Dr. Philip, superintendent of the missions of the London Society in southern Africa, a gentleman distinguished not less by his talents than piety, “I say nothing of the advantages America may gain from the new Colony of Liberia, or of the advantages the people of color may gain from becoming citi-

zens of this new country. I leave such questions to be settled by the citizens of the United States, who are, by their local knowledge, better qualified than I am to decide them. But so far as our plans for the future improvement of Africa are concerned, I regard this settlement as full of promise to this unhappy continent. Half a dozen such colonies, conducted on Christian principles, might be the means, under the Divine blessing, of regenerating this degraded quarter of the globe. Every prospective measure for the improvement of Africa, must have in it the nominal principles of good government, and no better plan can be devised for laying the foundation of Christian governments than that which this new settlement presents. Properly conducted, your new Colony may become an extensive empire, which may be the means of shedding the blessings of civilization and peace over a vast portion of this divided and distracted continent." Cast your eyes, sir, across that ocean, and on that shore—never trod before the existence of this Society by civilized man, but for purposes of crime—cut off from the sympathies and good offices of Christendom—dishonored, darkened, and devastated, by the worst vices, the most cruel passions, and the most shocking superstitions—see a territory reclaimed from the dominions of the destroyer—Christian settlements springing into life—a moral beauty spreading over the borders of the wilderness, and barbarous and vindictive natives becoming tamed and sanctified by a more than human power. Under the auspices, and by the efforts mainly of this Society, Christian communities, of free persons of color, are there founded, at different points of the coast, for three hundred miles, in eight settlements, comprising a population of about four thousand souls, with thirteen churches, numerous schools, a periodical press, a well organized government, and all the evidences of general satisfaction and growing prosperity. About ten thousand of the native inhabitants have sought the protection, and placed themselves under the laws of the colony. The recent colonial agent of Liberia has expressed the opinion, that at least one hundred thousand of the native population have felt, very inadequately it is true, yet in a degree, the benign influences of that colony. Within its limits, and under its protection in its vicinity, about twenty-five missionaries (several of them white men, clothed with all the authority of christian ministers) are endeavoring to turn the heathen from the way of darkness and ruin unto God. Upon the graves of some, of many, partakers of a divine spirit, animated with apostolic zeal and charity, fallen in the morning of their labors, and while the dew of their youth was upon them, Africa weeps, and waits for her redemption. The day is dawning upon her, the day star shall soon arise in her heart.

No valid objection can be urged against the scheme of African colonization, either on account of the expense, or the dangers of the climate. Occasional suffering and mortality was to be expected in the attempt to found a colony with scanty means, in a tropical climate, and a rude, distant, and uncleared country; but the experience of the Society proves that free colored emigrants from the south are little exposed to danger by a transition to Africa; and this danger will diminish as the causes of disease become better understood, the country

more open, and the settlements established farther in the interior. No people enjoy health more uniformly than the natives of Africa; hence, no occasional mortality (should it occur) can long retard greatly the growth of the colony.

In the progress of the scheme, the expense of removal (already reduced, including a subsistence for six months in the colony, to from \$35 to \$60 for each emigrant) must diminish, and thousands of emigrants will defray their own expenses. Say the managers, in their fifteenth report, "the sum annually saved in the State of New York, as reported by the New York Temperance Society, by the reduction in the sales of ardent spirits, would transport more than the whole annual increase of the colored population of the United States." And cannot the people of this country supply, for a great work of philanthropy, a fund equal to that saved by the partial disuse of ardent spirits in a single State?

If, then, the scheme of African colonization be free from every reasonable objection; if enlightened and virtuous men from every State in the Union can consistently unite to sustain it; if it confer good, inestimable, upon the emigrants, and still greater good upon the vast population of Africa; if it be practicable; if it be great; if it have been shown to be such, not only by argument, but by experiment, may we not hope that it will soon receive the countenance and support of all candid and liberal minds?

I am aware that some respectable individuals in this part of the Union, have felt distrust of the views, and opposition to the design and policy of the American Colonization Society. I am happy to believe, however, that all doubts concerning it are vanishing away; that it will soon secure the general confidence and aid of the south. State Colonization Societies have already been organized (many of which are among the most efficient in the Union) in Virginia, North Carolina, Kentucky, Tennessee, Alabama, Mississippi, and Louisiana; and I deem it proper to state, as evidence of public sentiment on this subject, in these States, that during an extensive tour, the last year, through the vast region of the southwest, I every where found generous friends to the cause, and in no solitary instance encountered opposition. A few wealthy citizens of Natchez made at that time, a donation to the Parent Society of two thousand dollars.

Never were the pecuniary wants of the Society more urgent than at the present moment. An interesting company of free colored persons from North Carolina, who have for months been preparing to emigrate, must be disappointed, unless the funds of the Society be augmented.

I cannot doubt the success of this cause. It has succeeded. Thirteen years ago, I stood by the side of the late Mr. Ashmun on the heights of Monrovia. That meek and fearless man was then devoting his extraordinary powers to preserve and foster that infant community and church which his courage had defended and saved, when liberty and religion, there, first contended with the powers of darkness. A little company of adventurous pioneers in this mighty work had just built their rude dwellings on the verge, and within the gloom of that continent. They looked without fear on the rough and bar-

barous aspect of nature. They had felt the extremity of suffering in peace and war, but they had not been conquered. A Divine Providence had been their safeguard; they spoke "of the testimonies of God, and were not ashamed;" "of his wondrous works in the land of Ham." In sorrow, in hope, we stood there. Our regret over the past history of that land, was soon lost in our anticipations of the future. We trusted that He who rules on earth as in heaven, would incline America to bless Africa, that through colonies planted by her beneficence, miserable millions would receive our arts, language, laws, and religion; that new States would there arise, humanity and civilization recover their long lost dominions, and a new continent be added to the empire of christianity.

The best part of my life, Mr. Chairman, has been devoted to the interests of this Society. The great considerations which I have now briefly submitted to this respected meeting, have been chief among those which have encouraged me in my humble endeavors to recommend the plan of this Institution to public regard. I have omitted to allude to those motives of State policy, which many gentlemen here can better appreciate than myself, and which, in some portions of the country, constitute reasons for its support. The scheme appears to me wise and beneficent in all its results and tendencies. No mischief lurks within it. All its principles, all its operations are undisguised; and while it conveys blessings to another country, it will increase the prosperity of our own. Never could I utter a syllable in its defence, unless convinced that it is entirely friendly to the public welfare of every State, and to all the rights and precious interests protected by the glorious constitution of the Union.

---

#### SLAVE TRADE.

The following communication is from a gentleman, whose means of acquiring information on the subject upon which he writes have been extraordinary, and whose integrity and good judgment are unquestionable. When will this christian nation awake to its obligations of duty, to adopt and execute efficient measures for the suppression of this detestable commerce? The facts contained in this communication, says the writer, "fall far short of the whole truth."

MR. EDITOR: In looking over the columns of the United States Gazette, of the 12th instant, I noticed a communication from the Boston Times, under the head of "The Slave Trade—A Boston Slaver." The writer, and no doubt the public generally, were surprised to learn that a vessel had sailed from that port in the year 1836, for that purpose, and had actually engaged in the African slave trade; that, after having transported about *seven hundred* slaves from Africa to the Havanna, the ship had recently returned to the United States at the port of Baltimore. This fact, if fact it is, although startling to an enlightened and moral community, would long since have lost its novelty, was it generally known to what extent citizens of the United States countenance this abominable traffic. Conventions for the suppression

of the African slave trade exists between several of the European powers. The United States of North America has declared it piracy, and yet many citizens of the United States, Great Britain and France, three of the most prominent powers engaged in suppressing it, are the ones at present reaping a large share of the unlawful gain. I do not speak unadvisedly upon this subject; and I appeal to any individual who has visited the coast of Africa, for the truth of this statement; the outrage is so glaring, that one who has spent a few weeks upon different parts of the coast, must become acquainted with the fact. I will give a short history of what came within my own knowledge during a short residence upon different parts of the African coast. There are several vessels as regular traders or merchantmen, belonging, in some instances, to professing Christians, sailing from Salem, Massachusetts, New York, Philadelphia, and Baltimore, who visit the coast of Africa with the expectation of selling a part of their cargo, which generally consists of Rum, Tobacco, Powder, Muskets, Beads, Crockery and Cloth, to the different slave factories; and in one instance, the owner of one of these vessels is so temperate—and his vessel having the name of a temperance vessel—that he does not put the Rum aboard at home, but has his Captain buy or barter for it, upon the African coast, with the other *lawful traders*, and sometimes at Spanish slave factories. If the sales of these vessels to the slavers are of any amount to warrant it, and she is an American, she is paid in drafts upon Mr. P. H., of New York, banker for these honorable kidnappers. A vessel has recently arrived at Salem, one at New York, and not very long ago, one at Baltimore, with drafts upon this House at New York, to the amount of twenty thousand dollars, and upwards. These slavers also draw upon England, France, Spain, and the Havannah. Even vessels carrying out missionaries and emigrants for two Christian Societies, carry out cargoes generally to dispose of in this way: it is true there is sometimes an exception. I have known vessels taking out emigrants to the American Colonies, to be chartered with the express view of the owners of selling the vessels upon the African coast, and the said vessels have been sold to slavers, and have transported slaves from the coast to the Havannah. American vessels, under the United States flag, which are generally schooners, clipper built, the most of which are built in Baltimore, are chartered or sold, as the case may be, in the Havannah, to agents of slavers, to take the materials for the traffic to the coast of Africa; the vessels arrive upon the coast, land their cargoes, and are despatched to the leeward, to buy rice for the sustenance of the slaves: this much of the business is transacted under the American flag, generally with a Spanish supercargo aboard. Upon the coast of Africa they are often overhauled by English men-of-war cruising for the suppression of the slave trade. After examining the papers, and finding the vessel to be by her papers an American, she is permitted to proceed. No examination of the hold takes place; she may or she may not have slave irons, \*leagers or slave decks aboard, which, if in

\* Leagers are large water casks, made flat upon the side containing the bung, for the purpose of laying the slave deck upon. The slave deck is a false deck or floor, that is put down under the vessel's deck to pack the slaves upon; the plank of which is jointed and marked, so as to fit the vessel requiring it, and is put down in a few minutes—the preparing of which, is done in the Havannah.

a Spanish or Portuguese vessel, would condemn her. But her hatches are not removed, because of her flag and papers, and the right of search is a disputed point, although the hatches might be removed and the boarding officer put his head into the hold and satisfy himself in two minutes. The vessels after they have got through with their business upon the coast, or in other words, after their Spanish owners have no more use for them, and have a cargo of slaves ready, proceed to the Cape de Verd Islands and exchange their American for Portuguese papers, and return for their cargo of slaves; they may now be again searched whilst returning or while at anchor off a slave factory, by the English men-of-war cruising for the purpose; but although now a Portuguese vessel and the officer that boards her, examines her thoroughly, having her hatches removed, &c.; yet all of those things that would condemn her, are ashore, probably landed by her while her American flag and papers covered them, or by some other American vessel; and often while the man-of-war is yet in sight, they commence taking in their leaguers, putting down their slave decks and taking in their slaves, &c., and are out to sea in a few hours. While a slave vessel is at anchor off a slave factory, they, man-of-war like, keep a man at the mast head upon the look-out; if he reports a sail in sight, she is strictly scanned, and if suspected to be a man-of-war, and the slaver has any thing aboard that would condemn her, it is immediately sent ashore, and sometimes where they have commenced shipping slaves, in the hurry to get them back to the shore, some are drowned. I knew a case of this kind where two were drowned, and a merchant vessel was the cause of the alarm. The slaves are sent off in canoes, two abreast, and chained or handcuffed together, and of course, if a canoe upsets, there is but little chance for the lives of those it contains. There are at the mouth of the river Gallinas seven slave factories, from whence about one thousand eight hundred slaves were transported in the space of six months, in the year 1836. There are also three at Cape Mount, three at a place called New Sesters, and one or two at Trade Town, all of which have more or less transactions with the most of the American and English merchantmen upon that coast. The persons residing ashore and having charge of these factories, are agents for companies formed in the Havanah, and composed in part, it is believed, by American citizens.

The question will now naturally suggest itself, what can be done in addition to what has already been done, to suppress this nefarious traffic? I would say, let our National Legislature make it unlawful for citizens of the United States to furnish the means of sustenance to slave traders, residing upon the coast of Africa. Let it be made unlawful for citizens of the United States to sell or barter with them. And I would say to the Captains of men-of-war, who are cruising for the suppression of the slave trade, instead of cruising along the whole line of the coast, anchor off the slave factories, or never leave them out of sight. I would advise this for these and more reasons, viz: slave factories are established at great expense; the slaver has to buy his land or protection of the king or prince; he has to erect a dwelling, store house, a place to keep his slaves, (called a Baracoon) and many other necessary buildings; and at great expense make interest with

the native chiefs and traders, by trusting out large sums of money to them for slaves, and the natives take good care always to be owing large amounts to their employers; and hence if a man-of-war was anchored off their factories, and they saw no chance of shipping slaves, they would have to remove; and if followed up in this manner, a few times, they would become discouraged and leave the coast.

---

[From the *Pittsburgh Christian Herald*, November 16.]

COLONIZATION IS OF GOD.

*Colonization was God's plan for replenishing the earth.*

Whether the present view of the subject may impress the minds of others, as it does our own, may be very questionable; but, although we have not seen or known of its being presented in this form, we have thought it not amiss to give our views, while every reader will be at liberty to attach just as much importance to them, as they may claim by their intrinsic weight, and no more. When, however, we state colonization to have been the plan which Infinite Wisdom adopted, for filling the earth with inhabitants, we say nothing but a plain matter of fact, known to every intelligent person who reads his Bible. We do not intend to say that it was the *only* way in which mankind were dispersed throughout the different countries; but we do say that it was a principal mode in which that design was accomplished, and not less a principal than an appropriate and efficient mode.

The division of the earth, in the time of Peleg, is supposed to have occurred about 2614 years before the advent of Christ; and the confusion of tongues about 60 years afterward. It would seem, that when the dispersion took place, some being unwilling to separate from each other, commenced the erection of a tower, as a centre of operations, a bond of union, and a place of safety. It pleased God, however, to frown on their enterprise, and by the confusion of tongues, to send them abroad to colonize the different portions of the earth. We are next informed, in relation to the sons of Japheth, that "By these were the isles of the Gentiles divided, in their lands, every one after his tongue, after their families, in their nations." Of the sons of Ham, it is next said, "The border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, Admah and Zeboim, even unto Lasha." Finally; of the descendants of Shem, it is said, "And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east."

Did it suit our present limits, we might trace the families of the three great patriarchs, in their subsequent dispersions; but we must leave it to the intelligent to pursue the subject as far as they may deem profitable or agreeable, while we enquire into the progress of the family of Abraham, and the colonies descending from him.

While Abraham dwelt by the well La-hairai, viz. where the tribe of Judah afterward settled, he sent away Ishmael and the sons of Ke-

turah eastward, from Isaac, to whom the land of Canaan was assigned by promise. It appears, also, that the sons of Ishmael "dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria," and that the sons of Keturah settled in their neighborhood adjoining mount Sinai and the adjacent country. In those regions, now termed Arabia, they are found, retaining all the principal traits of their original character.

The children of Lot appear to have formed the next colony, and to have possessed themselves of Ar and the region lying around the river Arnon. Edom possessed mount Seir, and Israel afterward the land of Canaan. Every one of these nations settled by colonies, and in these cases the children of Shem appear to have been expelling the descendants of Ham, or sometimes amalgamating with them, as it is manifest that the Edomites mingled with the Horites in mount Seir, following the example of Esau himself.

The historian is also aware that as Sidon was colonized by Canaanites, so Tyre was a colony from Sidon, and Carthage from Tyre. Greece, in general, was colonized by the sons of Japheth, but Athens from Egypt, Sicily from Greece, and so of other places. Sometimes colonies were peacefully settled in vacant places, but at other times, they were by the violent expulsion of the inhabitants, or by their subjection to tribute or servitude; and again they became one by amalgamation, of all which history furnishes abundant instances.

*Colonization has promoted the arts, the sciences, and civilization in the world.*

The Sidonians were skilful in working in timber, and the Tyrians in metals and rich dyes, and in commerce, and the colony of Carthage derived their knowledge from these sources. Letters were transported from Egypt to Greece by Cadmus, where they flourished for several centuries, and spread into the neighboring countries. Rome was first a colony, and became the mistress of the world in letters, as well as in arms. In modern times, the arts and civilization have been spread by the same means, from Europe to different parts of Asia and Africa, but particularly to America, where, from Hudson's Bay in the north, to Buenos Ayres in the south, the arts and sciences, and civilization of Europe, have been promoted to a greater or less extent.

*Colonization is the friend of liberty.*

It was the very plan, by which God was pleased to deliver the Israelites from servitude. Not a word was spoken against their leaving the country of their birth, or freeing them on the soil on which they had toiled under their burdens. "Not a hoof was left behind" in that place. They were colonized in a place in which they would be on the same terms of equality of rights, and without mixture of blood, or any to reproach them with their former degradation. The divine plan was to take them away to their own land. Colonization was the foundation of liberty in Greece and Rome, and other places. And, more than all, colonization implanted freedom on the soil of America, where it has spread forth its branches and scattered its leaves for the healing of the nations.

*Colonization has been an important part of God's plan for promoting religion in the world.*

When mankind were dispersed after the flood, and settled in the different countries to which they severally retired, the different families or colonies carried with them something of the knowledge of the true God. We find it, therefore, in the land of Chaldea among the connexions of Abraham—in Midian among the descendants of Keturah—in Uz in the family of Job, and among his connexions—in Gerar in the family of Abimelech, king of Gerar—and with Melchizedek, king of Salem, and in other places. But, as there had been, so there continued to be a rapid decline, from the knowledge and worship of God, in all nations; and therefore the Most High saw meet, by colonizing the children of Israel in the land of promise, to preserve the knowledge and worship of God in the world, and to prevent a universal apostacy from him. In process of time, however, his chosen people themselves degenerated, and he punished them for their apostacy by dispersing them among the nations, according to the previous warning he had given them. About 740 years before the advent of Christ, and again about 20 years afterward, the captivities by Pul, Tiglathpilezer, and Shalmanezzer, kings of Assyria, occurred, and numbers were colonized in "Halab, and Habor, and Hara, and to the river Gozan." About 150 years after the first captivity, Nebuchadnezzar completed the desolation of the land, by carrying away the Jews, and dispersing them through the hundred and twenty-seven provinces. But in these colonies the curse was turned into a blessing, by the dissemination of the knowledge of the true God and true religion. While we find such men as Daniel and his companions, Ezekiel, Zachariah, Haggai, Zerubbabel, Joshua, Nehemiah, Ezra, Mordecai, and others, colonization was obviously a blessing to the places and countries where they were sent. The effects of these colonies were obvious on the day of pentecost, when, as the sacred historian informs us, there were "devout men out of every nation under heaven."

The same results have followed from colonization in modern times. Without multiplying instances, we will notice some of the most familiar to our readers. The colonies of America, particularly the parts that were settled from Great Britain and Holland, or by the Huguenots of France, have proved remarkably efficient in this respect. Even Botany Bay, that was colonized with felons, has proved a nursery of religion, civilization, and science. The reason is obvious; in the political strifes that have so much disturbed the country, some of the most pious men were made felons by the policy of the State, and have proved an invaluable blessing to the land to which they were transplanted as criminals.

To all this we may add, the very reasonable and credible testimony of our missionaries, that where they have their families with them, and still more, where are several families together, and the more the better, their example, habits, manner of living, and intercourse with each other, make a more deep and permanent impression on ignorant and heathen minds, than can possibly be done by any exertions, instructions, or influence of individuals.

Why then should African colonization be different in its results from all others? Much smaller beginnings than that of Liberia, and less propitious, have grown up into powerful empires, as is witnessed throughout the whole continent of America. Believing, therefore, as we do, that colonization is the way that God hath chosen, to disseminate the arts of civilized life, civil liberty, and true religion, unless there is something of a more than common exception, in the present case, we must still maintain our preference for colonization.

---

#### DUTIES OF COLONISTS.

[From the *Liberia Herald*.]

That the present prosperity of this colony, as well as its final destiny, are inseparably connected with the mental and physical exertion of its inhabitants, is a truth, that must long since have presented itself to the most ordinary mind:—a truth, indeed, that demands the practical recognition of every individual of this community. It will be readily admitted, that we sustain some slight degree of relation to the American people, through our friends and patrons, the members of the American Colonization Society; and a person unacquainted with the duplicate nature of American society, might suppose that this relation, added to considerations naturally arising from the fact that we are native Americans, would afford us ample ground for the expectation of enlarged assistance. This illusion, we are apprehensive, has in too many instances been indulged by some of our citizens, and been allowed to exert an enervating and paralyzing influence to a deplorable extent. Forgetting the position which we occupied in America, that we were regarded, not as a component part of the great political mass, or as rational units, combining with and swelling the number of the federal millions, performing the duties of peaceable and submissive citizens, and reaping the correlative blessings, in the protection of life, reputation and property; but rather as foreign or extraneous substances, incapable of coalition or combination with the body, or as the anomalous production of nature, capable of being made subservient to the public good, but unentitled to any of the blessings of civilized institutions, and whom it is perfectly just to deprive of "life, liberty and the pursuit of happiness." Not recollecting these indubitable facts, they fix their eyes upon a supposed relation to America, and on the assistance which they are thereby entitled to expect, and negligently sit down and complain that this assistance is not forthcoming; a conduct that would be reprehensible, even though there were a certainty of obtaining the desired aid. But the error, which has extended over a wider sphere, and which has been allowed to generate similar unreasonable conduct to that to which we have just adverted, is the belief, (than which we can conceive nothing more preposterous,) that the Colonization Society is in a manner pledged for our individual comfort throughout life. This

belief, so erroneous in itself, and so entirely at variance with the original compact between the Society and the colonists, may have been induced, in many instances, by the florid descriptions and flattering relations of Africa, so abundantly and unwarrantably given as an inducement to emigration. And there may be instances, perhaps, in which, with the same view of encouraging emigration, the promise of prolonged and indefinite assistance may have been actually made. If it were, and any were so weak as to confide in it, we can only indulge the emotion of pity for their weakness. The extent of the Society's promise of direct personal assistance, as far as we are acquainted with it, has been always limited to a passage to the colony and subsistence for a short period after arriving here. And considering its nature, circumstances, and the precariousness of the sources whence its funds are derived, it is exceedingly strange that more should be expected. Without adverting, for a moment, to that aid, which consistently with justice we might expect from the people of America, it becomes us to conform ourselves immediately to circumstances: to withdraw our attention and expectations from every precarious source, and direct our energies immediately to that quarter, whence a sure and independent subsistence can be derived. For us to be grievously complaining that the Society does not afford us the means of support, would be degrading to us as a people, and go far in justification of the slander, so often thrown out against us by our enemies, "*that we are incapable of improvement.*" The great practical error of all, consists in fixing an unavailing and covetous desire on distant objects, without being willing to encounter the difficulties of the way that leads to them. Advert to the prosperity of the colony, its independence and stability, and all are ready with the general concession that agriculture would secure these blessings. They will concede farther, that, with adequate means, agriculture can be carried on to any extent. Urge the conduct that these concessions dictate, and you are immediately confronted with "*But what can I do with my limited means.*" If the objections which are so continually brought against farming were analyzed to the bottom, we have no hesitation in saying, beforehand, that they would be found to consist of pride and ignorance, and perhaps of a small portion of laziness. In every society, however abject, there are degrees. He who has, or fancies he has, a penny more than his neighbor, will think himself entitled to a station a penny higher, and to all the respect and deference due to superior station. A dark and unenlightened mind, will indicate this exaltation by an insuperable aversion to every kind of labor in which plebian hands are employed. This feeling has, from time to time, almost immemorial, been known to exist among the opulent members of society, in the best regulated countries; and even in them, it must be acknowledged to be worthy of supreme contempt; but that it should have existence in this community, is one of those problems in the constitution of man, that the most skilful in the science of human nature will fail to solve satisfactorily. All are willing to work, if it can be done on a large scale, and in a respectable manner; if there is a probability of making not only a living, but a fortune in a short time; which, being interpreted, is, all are willing to work if they can

get others to do the work, while they stand idly, and merely give directions. Tell it not in Liberia, publish it not in the streets of Monrovia, lest these natives laugh, that there are those in Liberia who are ashamed to owe their subsistence to honest labor. But we are happy that the number holding these sentiments is small. And we sincerely hope that even these may speedily abandon them, and learn to obey the dictates of common sense. It is exceedingly strange that it has not long ere this occurred to our people, that every thing must have a beginning. That agriculture in every country is progressive, until it reaches its acme of improvement. The North American colonies, during the first years of their agricultural experiments, raised little more than sufficed for their own use. But the produce of preceding years enabled them to enlarge their operations the succeeding year, and soon they had a surplus, after supplying their own wants to give in exchange for the productions of other countries. They had, no doubt, during the time their limited operations enabled them merely to supply their own wants, to content themselves with such coarse fare, and home-made dress, as their own industry and ingenuity could furnish them with, and this conformity in their living in a style of dress to their circumstances in the first instance, was the main cause of their future prosperity and independence. Now we should ask if there is any thing in our condition and circumstances, the natural tendency of which is to different results, if the same course is pursued. There is nothing. The only difficulty is, that we are unwilling to submit to self-denial; to undergo those privations in our manner of living and dress, to which such a course would subject us. Could we once subdue our pride, and content ourselves a few years with such articles of clothing and provision, as our own soil and a little industry and ingenuity would abundantly supply us with, we should soon reap the benefits in ample resources, increasing with every returning year. In our next, we shall demonstrate with how much ease this may be done.

---

#### COLORED MEMBERS IN BAPTIST CHURCHES.

The Religious Herald, of Richmond, Va., defends the Baptist Churches against charges, urged against them from some quarters, of neglecting to give proper instruction, or exercise a watchful care over their colored members. The following are the reasons, presented by the Herald, why so large a proportion of colored persons who profess religion are united to the Baptist Church:

Prior to the Revolution, by which this country was freed from the thralldom of Great Britain, this portion of our population had been, with perhaps one or two exceptions, wholly neglected. Utter indifference was manifested for their spiritual welfare—no efforts were made to bring them to a knowledge of the truth—and no provision was made for their accommodation in the house of God. Those zealous and devoted men, who, amidst the most inveterate opposition and unrelenting persecution, unfurled the standard of the cross, and proclaimed the truths of the gospel in their purity and simplicity, and whose labors God so signally blessed

in raising up flourishing churches, and establishing our principles on a stable foundation, did not confine their preaching to any one class of society. To high and low, rich and poor, bond and free, they proclaimed, in their fullness and freeness, the unsearchable riches of Christ, and exhorted them to repent and bring forth fruits meet for repentance. Their preaching was not in vain; but being attended by the Holy Spirit, multitudes were converted to God. Amongst the number, were many slaves and other colored persons. These were baptized, and added to the churches, and then instructed in the ways of God more perfectly. They followed the Baptist preachers because no others seemed to care for their souls. In consequence of the admission of this class of our population into our churches, provision was made in all our churches for their accommodation, and large numbers of them were induced thereby to attend on the preached word.

This early predilection in favor of Baptist principles has been increased by the facilities afforded them for attending worship in Baptist churches. In some places meeting-houses were built especially for them, and churches of colored members constituted and placed under the care of a white pastor. In other churches, particularly in our towns and cities, a part of the buildings devoted to the worship of God, was devoted to their use. This was not the case, with few exceptions, until very recently in other denominations. It is not therefore any subject of wonder, that the colored population should be so favorably disposed to join the Baptist church.

In reply to the charge that church discipline is neglected among the Baptists towards their colored members, the writer adds:

On behalf of the Baptist churches in this city, (Richmond,) we most solemnly and unhesitatingly pronounce this an unjust and unfounded accusation. In all cases which are brought before the church, discipline is exercised as promptly, rigidly, and impartially with the colored, as with the white members. To aid the pastors and deacons in exercising a proper supervision and watchful care over them, the most pious, circumspect and judicious members of their own color, are selected, and formed into standing committees, who vigilantly scrutinize the deportment of their fellow members, and maintain constant intercourse with them. To the faithfulness and vigilance of the colored committees in the Second Baptist Church, and in the branch Church in Manchester, we can bear personal testimony. They attend most unremittingly and zealously to the duty assigned them. To the piety and good conduct of the Manchester church, many of the citizens and members of other churches will readily testify. In the Second Church, no one is admitted who refuses to give up the use of ardent spirits. A large number are members of the Temperance Society, and many of them practise total abstinence.

With the colored members of the First Church we are not so well acquainted. We know that they have a faithful and vigilant pastor—and that there is no disposition in the church to connive at any irregularity in either white or colored members.

There are in connection with this church about 1600 colored members. A number so large cannot be attended to faithfully by any one individual, however faithful and competent. Add to this the difficulty of visiting or gaining access to them in their places of abode or workshops, and it will be readily seen, that the same degree of watchful care and superintendence cannot be exercised over them which may be in the case of the whites. But the same difficulties would present themselves in the Methodist Church.

All the vigilance that can be exercised in regard to keeping up a rigid discipline, is practised towards this portion of our membership. With respect to their admittance into our churches, every degree of caution is observed. If they appear to have imbibed erroneous views, or to rely on a false foundation, they are dismissed with the necessary instruction. When they appear to be defective in their examination, their reception is delayed until they can give a more satisfactory account of the hope that is in them; and they are never received without the full consent of their owners or their agents. We feel justified in saying, that if they are in any manner neglected, it is owing rather to their peculiar situation, than to any lack of fidelity or zeal in those who have the oversight of them. Our pastors are as desirous to see them walk worthy of their vocation as any ministers of the gospel can possibly be. They exhort, reprove, rebuke them as earnestly and as affectionately as they do their white brethren; and we believe they are as attentively watched, and as strict a discipline is exercised over them by their pas-

tors, as in any other church, and to as great a degree as in the Methodist Church by their stationed preachers.

In the more remote southern States, we do not think the Methodists are less zealous or successful than the Baptists in their endeavors to promote the spiritual interests of our colored population. Still Christians, of all denominations, in the South, fail greatly in the discharge of their duties towards these people. Our Presbyterian, and, we fear, our Episcopalian brethren, will meet with fearful accusations on this subject, in the final day.

#### SPECIMEN OF HOTTENTOT PREACHING.

In the year 1717, Kruissman, a converted Hottentot, preached from Isaiah lx, 18—20. After speaking a short time of the benefit of the natural sun to the earth and its inhabitants, he asked, what shall we then do; when the sun shall be no more our light by day nor the moon by night? Will it be all darkness with us then? Oh, no!—the Lord himself, who is the creator of the natural, shall be to us an everlasting light, and our God shall be our glory. What occasion shall we then have for the natural sun, when the Lord himself shall shine upon us? And not this alone, but it is also said that those, who are saved to everlasting life, shall themselves “shine as the brightness of the firmament, and the stars, forever and ever.” What occasion shall we then have for the natural sun and moon, when we shall even ourselves outshine them in brightness and glory? And not only that, but Jesus Christ also, the Sun of Righteousness, shall shine upon us forever? “God and the Lamb shall be the light of the holy city, in which the righteous shall dwell forever.”

Before the conclusion, he asked, “But who shall go to this heavenly or celestial city?” I can assure you, none shall go and live with the Lamb of God forever but those who follow him here on earth. I am afraid there are many at Bethelsdorp who never shall see this city unless a great alteration take place in them. This Bethelsdorp is much spoken of all over the world, and much praise given to it; but let people come here and see you; they would be astonished, and say, “Surely these are not the people of whom we have heard so much; otherwise we have been completely deceived. We see almost nothing here now of the great and wonderful things of which we heard so much before;” and that is alone through your idleness, your unbelief, your stiffness of heart, and neglect of what has been a thousand times told you. Oh, you hard-hearted people! how long will you continue in your sins. The devil, as a roaring lion, goes about seeking whom he may devour, and finds too many of us an easy prey. This lion comes so slyly and deceitfully about us, that before we are aware, he throws one sheep out of the krall on this side, and another on the other side, and so brings them to the wide world, and they become his easy prey. But still, thanks be to God, there are some who are not ignorant of deceptions.” Kruissman preached about half of this sermon in the Hottentot language.

#### LETTER FROM ILLINOIS.

The following letter, from a highly respectable gentleman in Illinois, is copied from the New York Observer, for which it was furnished by the Corresponding Secretary of the New York Colonization Society.

ROCK SPRING, ILLINOIS, Nov. 14, 1837.

Rev. Dr. PROUDFIT:

Dear Sir,—My apology for writing, (if apology is necessary in the cause of humanity,) is to request of you, by mail, copies of the Reports of the New York Colonization Society for 1836 and 1837. The paper (Western Pioneer) which I send you, of Nov. 4th, will in part

explain why I want those Reports. Circumstances that have existed amongst us, and which have resulted in bloodshed and death, have called up our citizens to the subject of African Colonization; and an effort will be made to revive the cause, which, for three or four years, has been suffered to languish. The paper referred to will furnish you with the outline of a meeting at Upper Alton, which was first started as a compromising principle, to calm the popular fury which had been excited against the unfortunate Mr. Lovejoy, and enlist the pious, liberal, and philanthropic in efforts to do good to the colored man and liberate the slave in a way consistent with the peace of the community and the safety of all concerned. This effort was followed by another meeting, held in the Baptist church in Alton city. The experiment has shown that we not only can discuss the question of slavery in all its bearings, in peace and quietness, but can direct the current of feeling and liberality with much success on behalf of African Colonization.

We intend to get up meetings in various parts of the State, and also revive and re-organize the State Society. As concerned in conducting the periodical press, I desire to be able to give a brief outline of the operations of your Society, and hence need its Annual Reports.

I was in New York in May, 1835, and attended the Colonization meetings for three nights in succession, with great interest and delight. Though a resident, for the last twenty years, on the frontiers of Illinois and Missouri, I have not been indifferent to the movements and labors of Colonization. Nor am I a stranger to the circumstances, feelings and opinions of slaveholders and slaves. Much of my time for ten or twelve years was spent amongst them. Nor can I now look on slavery but with unmingled feelings of disapprobation. Yet it is an evil far more difficult to reach and remove, than most people in the free States suppose.

Colonization at least affords access to the *consciences* and good feelings of the slaveholders. *I know this by experience.* In 1825, I was invited to deliver a fourth of July address in St. Louis. I ventured to discuss very prominently the bearing the Colonization scheme would have upon the emancipation of slaves and the extinction of slavery. A large auditory, mostly slaveholders, were present. I was heard with attention and respect, and at the close a motion was made for a copy for the press, which was carried by acclamation. It was printed, and widely circulated in that State, and read by many hundreds of slaveholders. Since that time I have travelled much in that State, and some in Kentucky, and know that Colonization principles are working a slow but safe and radical change in the community. A slaveholder must *feel* you to be his friend, or he will not listen to emancipation. Convince him you are his friend and aiming to relieve him from an evil, and you have access to his conscience. The modern anti-slavery process produces the contrary effect; and hence the slaveholder, or even his friend, will not listen a moment, but braces himself up in the attitude of defiance and resistance.

I heard Thompson at the anti-slavery anniversary, and sat a silent witness to the falsity of his statements, that "the American Bible Society have wickedly and designedly withheld the Bible from 500,000

families, and hypocritically published to the world that they had supplied all the population of our land;" for I had given away more than 50 copies to slaves, and sold many more to them, while an agent of the American Bible Society, in 1824 and 1825. Slavery is certainly bad enough, without such exaggerations and misrepresentations. The cause of benevolence and humanity needs not the armament of the devil for its support.

#### EMIGRANTS TO LIBERIA.

On the 3d ult. the ship *Emperor*, Capt. KEELER, sailed from Norfolk for Liberia, with about 100 emigrants, mostly from the estates of the late Rev. JOHN STOCKDELL, of Madison county, Virginia, and JOHN SMITH, of Essex county, in the same State, who left them free by their wills, with sufficient funds to defray the expenses of their voyage and settlement in Africa. The Agent of the American Colonization Society, who attended to the embarkation of these colored people, thus speaks of them, in his letter to the Managers of the Society: "These emigrants are very orderly and well-behaved, and I have no doubt will prove to be amongst the most industrious farmers that have ever been sent to Africa. They went off in perfect health and good spirits." Dr. SKINNER, (late Governor of Liberia,) and his daughter MARY, sailed in the *Emperor*: the former as Physician, and the latter as a Teacher. They were also accompanied by the Rev. Mr. BARTON, a Missionary of the Methodist Church.

#### CONTRIBUTIONS

*To the American Col. Society, from Oct. 20 to Nov. 20, 1837.*

##### *Collections from Churches.*

Bladensburg, Md., Methodist Ep. Church, by Rev. F. Macartney,	\$ 9
Cannonsburg, Pa., in Rev. Mr. Brown's Church,	13
Columbia District, after addresses from the Rev. C. W. Andrews,	33 25
Dauphin County, Pa., Derry Congregation, Rev. Jas. Sharon,	13 57
Middletown, Va., Rev. John Loder,	10
North Yarmouth, Maine, at a Prayer-meeting,	5

##### *Donations.*

Frederick County, Va., Mrs. Stribling, for an Emigrant hereafter to be named, by Rev. C. W. Andrews,	5
Rev. C. W. Andrews,	3

##### *Auxiliary Societies.*

Vermont Auxiliary Society, Daniel Baldwin, Treasurer,	90
Virginia do. B. Brand, Treasurer,	133
Union (Harrison County, Ohio,) Society, by Thomas C. Vincent,	45

\$359 82

##### *African Repository.*

D. Baldwin, Montpelier, Vermont,	\$10
Mrs. Blackburn, Frederick County, Va.	2
Wm. E. Sherman, Agent, Philadelphia,	30
Estate of J. Barker, Pembroke, Mass.	13
George D. Farnham, Newport, Md.	2





## Resolutions of the Board.

The following Resolutions in regard to a distribution of the African Repository and Colonial Journal, have been adopted by the Board of Managers.

*Monday, December 22, 1828.*

*Resolved*, That after the 1st of March next, the African Repository shall be sent to all such Clergymen as have this year taken up collections on or about the 4th of July for the Society, and shall be continued to them as long as they shall continue annually to take up collections.

*Resolved*, That all the subscribers on the plan of Gerrit Smith, Esq. shall be also entitled to the work.

*Resolved*, That all Life Members of the Society shall, if they request it, be entitled to the work for the period of three years.

*Resolved*, That every Annual Subscriber to the Society of ten dollars or more, shall also be entitled to the Repository.

*Resolved*, That the Repository be sent to the Superintendent of each Sunday-School, which may annually take up a collection for the Society."

---

## NOTICE.

It is requested that all collections, donations, or subscriptions to the American Colonization Society, be transmitted by mail, if no private opportunity offers, to JOSEPH GALES, Sen'r. Esq. Treasurer of the Society, Washington City; with whom the collecting Agents of the Society will also correspond. With the collections in the churches, the Society expects to receive the names of the Clergymen of the several congregations in which they were made.

All communications, relating to the general interests of the Society, or the Editorial Department of the Repository, to be directed to R. R. GURLEY, Secretary, Washington.

All communications, relating to the pecuniary concerns of the Repository, to be directed to JAMES C. DUNN, Washington, D. C.

---

## Agents for the African Repository

### *Travelling Agents.*

Dr. Ezekiel Skinner,

Rev. Wm. Matchet.

NEW YORK.—*New York City.*

Jacob Townsend, 257 Rivington Street.

*Albany.*

Ebenezer Watson.

PENNSYLVANIA.—*Philadelphia.*

E. Brown, 51 South 5th Street.

MAINE,

Rev. Asa Cummings, *Portland.*

J. Holway, *West Machias.*

MASSACHUSETTS.

Oliver Parsons, *Salem,*

CONNECTICUT.

D. F. Robinson and Co. *Hartford,*

W. Stebbins, 107 Chapel st. *New Haven.* James Brown, *Monrovia.*

### NEW JERSEY.

John Kinney, Jr. *Belvidere.*

VIRGINIA.

Robert Hill, *King William County*

Benjamin Brand, *Richmond.*

MARYLAND.—*Baltimore.*

Samuel Young.

NORTH CAROLINA.

Dr. Wm. H. Williams of *Raleigh.*

John C. Ehrlinghaus, *Elizabeth City,*

Nathan Winslow, *Newby's Bridge,*

MISSISSIPPI,

Rev. Wm. Winans, *Centreville.*

OHIO,

E. Easton, *Cincinnati.*

LIBERIA.—*Africa.*

## The African Repository

Can now be had, from its commencement, on application to the  
 Publisher, Washington City, either bound or in numbers; several  
 numbers having been reprinted.

### Plan of Gerrit Smith, Esq.

This Gentleman has proposed to raise \$100,000, for the Society, in ten years,  
 by securing 100 subscribers, who will pay \$100 annually, during that time. The  
 following have already subscribed.

Gerrit Smith Peterboro' New York,  
 Jasper Corning, Charleston, S Carolina,  
 Theodore Frelinghuysen, New Ark, N J  
 John T Norton, Albany, N Y  
 E F Backus, New Haven Connecticut,  
 A gentlemen in Mississippi,  
 Matthew Cary, Philadelphia,  
 William Crane, Richmond Virginia,  
 Fleming James, do  
 A Friend in Virginia,  
 Rev Ebenezer Burgess, Dedham, Ms,  
 Mrs M H Carrington Mrs Ann Fontaine } \$100 annually by  
 Wm A Carrington, P S Carrington, } equal contributions  
 Gen Edward Carrington, and Walter C. Carrington.  
 A few Gentlemen near Oak Hill, Fauquier county Va.  
 Robert Ralston, Philadelphia.  
 Elliot Cresson, do  
 Robert Gilmer, Baltimore.  
 George Burwell, Frederick county Va.  
 Association of 20 persons in Rev Dr Meads Parish, Frederick county Va  
 Hon Edward M'Gehee, Mississippi.  
 Rev Dr James P Thomas, Louisiana.  
 Four Young Gentlemen in Alexandria, D. C.  
 The Aux Col Society of Georgetown D. C  
 A friend in Fredericktown, Md,  
 Another Subscription on the plan of Gerret Smith, in Bishop M a  
 Congregation, Frsderick county Va,  
 John Gray Fredericksburg, Va.  
 Solomon Allen, Philadelphia, Pa,  
 Cortland Van Rensselaer, Albany N. Y.  
 Female Col Society of Georgetown, D. C,  
 Gen John Hartwell Cocke of Virginia  
 Thomas Buffington, Guyandott, Va,  
 Judge Burnett, of Ohio,  
 Nicholas Brown, Providence R. I.  
 An association of Gentlemen in Kenhawa co, Va.  
 Jacob Towson of Williamsport, Md.  
 E- C. Delavan, Albany, New York  
 Thomas C Upham, Brunswick: Mai  
 Hon T Emerson, Windsor Vermont,  
 Judge Porter, of New Orleans,  
 Judge Workman, do  
 John McDonogh, do  
 Auxiliary Colonization Society, Wilmington Delaware,  
 Hon John Ker, of Louisiana,  
 John Linton, do  
 D I Burr, Richmond Va,  
 Auxiliary Colonization Society, Hampshire county Massachusetts,  
 Thomas Napier, Northampton Massachusetts,  
 John S Walton of New Orleans,  
 Auxiliary Colonization Society, of Portland Maine.  
 Auxiliary Society of Essex county New Jersey,  
 Archibald McIntyre, New York,  
 Presbytery of Mississippi,  
 Rev Charles W Andrews, Frederick county Va

Ch. 1